THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"To overcome self is the true spirit of manliness. No easy victory ever produced any great result. It is the hand to hand struggle that carries the field."—FRISWELL.

No. 4, Vol. LXXI. Thursday, January 28, 1909. Price One Penny.

SOME OF THE ATTRACTIONS OF "MORMONISM."

ONE evening a short time ago I attended a cottage meeting of the saints and listened with a great deal of interest and pleasure to the experiences of two local brethren. They told of the ways in which they had been attracted to "Mormonism," of their conversion to it, and of the peace, joy and satisfaction they had experienced since they were baptized into the Church. The first was strongly impressed with the spirit of brotherly love which the saints exhibited towards each other. They were like a large, united family, each member showing a deep interest in the welfare of his brother.

Yet there had been a time when these people were divided in their religious belief. They had belonged to various denominations — Roman Catholics, Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists., etc., but now they are one; they have all obeyed the same gospel; they have been baptized by one spirit into the one true Church; the sectarian feelings which they formerly entertained in their hearts against each other have been rooted up and true, genuine, Christian love planted in their stead.

The speaker was a man of mature years and above the average in intelligence. He had from his youth tried to lead a consistent, Godly life; he was a lover of truth and possessed of a religious disposition. He had conceived true religion to be that which was taught and practised by Christ and His apostles and by the early

Christians. He had sought for that faith in a number of the leading churches; but had sought in vain. And not only that, but the love which reigned in the hearts of the primitive saints, which found expression in their daily lives, and by which Christ said all men would know that they were His disciples, was also lacking. Like the woman in the Savior's parable who had lost a piece of money and who after diligent search had found it, so he, after searching for years for the primitive Christian faith and the primitive Christian love, had at last found them in the Church of Jesus Christ of Latter-day Saints. His first testimony concerning the truth of the gospel taught by the Latter-day Saints was the testimony of love which he saw the members of the Church bestow upon each other.

So you see, brethren and sisters, we can all be missionaries. We cannot all leave our work and go out and distribute tracts; we cannot all stand up and preach, but this we all can do, we can love one another, and this will be a testimony to the world of the truth of "Mormonism" against which there can be no argument.

The second speaker said he was attracted to "Mormonism" by the doctrine of salvation for the dead, which he heard expounded by one of the missionaries. Thousands of people have been attracted to the Church by the same doctrine. It is one of the grand features of our religion and distinguishes the Church of Jesus Christ of Latter-day Saints from all other churches. In it the love, justice and mercy of God are clearly exhibited; it adds glory and honor to the Redeemer's name; it brings joy and consolation to the living and redemption to the worthy dead. It shows that Christ is not alone Lord of the living, but of the dead also; that those who die in ignorance of the gospel—by which all men will be judged at the last day—have the glad tidings proclaimed to them in the spirit world, and have the privilege of accepting them the same as men who hear them in the flesh. It upholds and makes sacred all the laws and ordinances which the Almighty has revealed for the salvation and exaltation of mankind, and shows how the living can officiate in those ordinances in behalf of the dead. These doctrines were taught and practised by the primitive Christian Church. The Apostle Peter taught that the gospel is proclaimed to the dead as well as to the living (I. Peter 4: 6), and that during the time His body lay in the tomb Christ went in spirit and preached to the spirits in prison who had been disobedient in the days of Noah. (I. Peter 3: 18-20.) There is only one plan of salvation, only one true gospel. Christ said that the gospel which He taught would be preached in all the world, among all nations; and Paul declared that if an angel from heaven were to preach any other gospel he would be accursed. The same gospel that is preached to the living is also proclaimed to the dead. The latter must believe in God and in Jesus Christ, the Savior and Redeemer of the world; they must also believe in the doctrine of

sincere repentance from sin, and in the baptism of water and of the Holy Spirit, without which, according to the teaching of Christ, no man can enter into the kingdom of God.

But belief alone in the laws and ordinances of the gospel is not sufficient in itself to procure salvation. In order to gain the benefits of the gospel men must not only believe it but obey it, and this applies to the dead as well as to the living. Belief alone cannot save the living, neither can it save the dead. The Lord's house is a house of order. All the ordinances that pertain to the salvation of the living, are also necessary for the salvation of the dead. The dead as well as the living must be "born of water and of the Spirit" before they can enter into the kingdom of God.

The doctrine of baptism for the dead was understood and practised by the early Christians (see I. Cor. 15: 29), and by revelation in these last days the Lord has made known the sacredness and importance of this holy ordinance. How our souls rejoiced when we heard the glad tidings that our relatives and friends who had passed behind the veil without a knowledge of the true and everlasting gospel, would have the privilege of hearing and accepting in the spirit world the same glorious principles of life and salvation which have brought such inexpressible joy and happiness to our souls, and that God, in His infinite wisdom, goodness and mercy had so ordained that we could perform a work for them on earth which would bring to them the same blessings that we ourselves enjoy. In this we behold a literal fulfillment of the words of the ancient prophets: "The hearts of the fathers shall be turned to the children and the hearts of the children to the fathers"; and "Saviors shall stand upon Mount Zion."

Besides the ordinances of baptism and confirmation which may be performed by the living in behalf of the dead, there are other ordinances the observance of which brings to both the living and dead the greatest joy and consolation and which will crown them with glory, honor and eternal lives in the world to come. One of these is the holy ordinance of marriage, "the new and everlasting covenant," which the Eternal Father has revealed again in this dispensation for the eternal happiness of His children and for the honor and glory of His own great name. This is another very attractive feature of "Mormonism." It has caused the hearts of thousands to rejoice and give thanks and praise to God for having prepared for His children such "an exceeding and eternal weight of glory." The Church of Jesus Christ of Latter-day Saints is the only church which teaches the doctrine of celestial marriage—that is, the union of husband and wife for time and eternity. All other churches teach that death dissolves all marriage contracts that are entered into in this life, consequently when they unite a man and a woman in marriage they unite them only till death does them part. According to their creeds there will be no union of the sexes in heaven; that while husbands and wives may know each other

there, they will not associate together as such, but remain separately and singly throughout eternity.

There is no consolation in this doctrine to men and women who have been joined together here as husband and wife, and have been devoted to each other. To think that the joys of wedded life are to be confined to this brief existence is not a pleasing matter to contemplate. Speaking on this subject a short time ago, a member of the Church said: "About twenty-five years ago (I was at that time a member of the Church of England) I made the acquaintance of a beautiful young woman. Our friendship ripened into love, our love was consummated in marriage. We were united in wedlock by a Church of England clergyman, who pronounced us husband and wife till death would us part. But we did not think of parting then. We were so happy in each other's love that we did not think that anything would ever be able to separate us. For a year we lived together as happy, I believe, as mortals ever were. At the end of that time a baby boy came to bless our union. By this link we seemed to be bound even closer. What joy filled the mother's heart as she pressed her sweet babe to her bosom, and how happy I felt in being the father of a son who might one day become a great and a good man. But suddenly all our joy was turned into sorrow. A few days later death called at our home and tore from my side the woman I had learned to love dearer than my own life. I could scarcely believe it, I could not realize that she by whose side I had sat a day or two before, rejoicing with her in her motherhood, had in the twinkling of an eye been taken away forever. The body was prepared for burial. A funeral service was held; her remains were consigned to the cold and silent tomb, and I returned to my home with an almost broken heart to mourn the loss of a helpmeet who had been to me the joy of my life. I looked to my church for consolation, but in vain. We had been united for this life only; death had put an end forever to our union; while in the next life I might have the pleasure of seeing and being near my wife, yet we would never dwell together as husband and wife. What an ending to a life of unalloyed happiness! How dark and gloomy the future looked. That day heaven lost much of its charm for me.

"But," he continued, "thank God I have been taught better things. Through the gospel of Jesus Christ, revealed anew in these latter days, I have been made to rejoice and give praise to the Lord my God, who, in His infinite goodness and mercy has prepared a means by which she, whom I loved so dearly in life, and whom I still love, shall be my companion in the eternal worlds." The speaker had reference to the new and everlasting covenant of marriage, by which husbands and wives are sealed for time and eternity. This ordinance reaches also behind the veil and carries its blessings to the departed. By it a deceased wife can be united, vicariously, to her husband, a deceased husband to his wife, and

that union will endure forever, for the Lord has given power to His servants to bind on earth and it shall be bound in heaven.

Now, surely God can do what man can. If man can frame laws making marriage by proxy binding upon earth, why should it be considered a strange thing for the Almighty to also make laws by which similar marriages would be binding in heaven? This He has done, and has revealed those laws through the great prophet of latter days. The "new and everlasting covenant" has again been established on earth, and by it husbands and wives, the dead as well as the living, are made one for time and eternity. Those who obey this law, and live in accordance with all the other commandments of God, shall inherit eternal lives, and of the increase of their kingdom there shall be no end.—W. A. M.

GOD IS GOOD TO ME.

I lift my heart to-day in praise
To Him who loves me so,
Whose mercy crowneth all my days,
And makes my cup o'erflow.
I have not loved Him as I should—
Yet pitiful is He—
And God who giveth naught but good,
Oh, He is good to me!

I thank Him for unclouded skies—
For love beyond my ken—
That when my path in shadow lies,
The sunshine comes again.
I thank Him for the hopes fulfilled—
For every answered plea,
That though life was not all I willed,
My God is good to me.

I thank Him for the lifted load,
And for the doubts dispelled;
I thank Him for the gift bestowed,
And for the gift withheld.
In all the joys of time and sense,
In largess grand and free,
In sorrow's pitying recompense,
My Lord is good to me.

I go to meet another year,
With faith no doubt shall dim.
God reigneth, and I will not fear,
But trust my way with Him.
Then if that way be bright or dark,
Let peace unshaken be!
And let me, like the soaring lark,
Sing, God is good to me!

MRS. FRANK A. BRECK.

THE "MORMON" CREED—SPECIAL SERVICES AT HANLEY.

UNDER these headings the *Staffordshire Sentinel* of the 26th inst. published the following report of two district meetings which were held at Hanley last Sunday afternoon and evening:

"Under the auspices of the Church of Jesus Christ of Latter-day Saints, special services were held on Sunday, the 24th inst., in the Temperance Hall, Hanley. Mr. Lorenzo H. Durrant (President of the Birmingham conference) presided in the afternoon, when the principal speakers were President Charles W. Penrose and Mrs. Penrose, of Salt Lake City, Utah.

"The Hanley branch president presented a report with regard to the Hanley branch, showing that there had been sixty or seventy baptisms, and the elders had not only done work in Hanley, but also in Tunstall and Burslem. They had done very little work in Stoke as yet. The Sunday School was making good progress, and there was a Mutual Improvement organization which met every Thursday night. He hoped there would be rapid progress in the Hanley branch in the future.

"In the course of an address, principally devoted to the organization of women workers, Mrs. Penrose said there must be perfect unity in the work of the society, and women and girls could join in relieving the distress of the poor, and in other ways. She emphasised the fact that 'the Mormon creed is to mind your own business,' and said everyone must have the privilege of directing their own lives in their own way.

"The following officers of the Relief Society were appointed:—President, Mrs. Emma Braithwaite; first counselor, Mrs. Lavina Shirley; second counselor, Mrs. Annie Evans; secretary, Mrs. Fanny Kirkham; treasurer, Mrs. Mary Eardley.

"President Penrose was the last speaker. In the course of his address he said: 'In this Church, and you will find it so in the kingdom of heaven when you get there, the will of the people goes with the voice and power of authority. The Lord gives the word, and His people respond.' The Lord in these latter days had revealed the gospel anew and established His Church by Divine revelation. The Church established by Christ many hundreds of years ago had not been upon the earth for some hundreds of years, because the people departed from the Gospel He preached, and the authority He introduced. Christ not only revealed the gospel and established His church, but He chose certain men to act in the name of the Lord, and what these men did on earth in the way the Lord appointed was recognized and acknowledged in heaven. But people began to go away from the truth, and the apostles were put to death. and there was a complete departure from the Church of Christ, the principles the Lord had introduced,

and the authority He gave to His servants. To-day they saw jarring, contending sects and the church so divided and split up that nothing existed in it like the Church they read of in the New Testament, the Church which Christ established. But in these latter days, as foretold of old, the Lord had introduced a new dispensation, and had established a Church after the old pattern—with the same ordinances and the same gospel. In that Church the Lord had placed authorities for the purpose of directing the people, and that afternoon they had manifested their willingness to receive His servants sent to represent Him. When God had sent inspired men to the people they had generally been rejected, and sometimes persecuted and put to death, but by their unlifted hands that afternoon they had signified their willingness to receive them. The Church was the most perfect organization of an ecclesiastical character there was on the earth. It would be fought against by the wicked and by the different organized churches, which, being opposed to one another, might unite in their opposition to that Church, which, notwithstanding, would carry the gospel to the ends of the earth. The system itself was perfect because it had come from God. As showing the progress of their Church in this country, there had been 1,234 baptisms in 1908, while in other churches there had been decreasing membership."

At the afternoon meeting the Hanley branch was formally organized, with Elder Franklin J. Adams president, and Elder Abram E. Dally as clerk. As reported, a Relief Society was also organized.

The attendance at the evening meeting was very encouraging. Fully two hundred people were present, among them being many non-members. Elder George H. Lunt spoke for a short time on general salvation, and was followed by President Durrant, who explained in an able manner the first principles of the gospel. President Penrose occupied the remainder of the time. His address—"'Mormonism,' a New Revelation from God"—was a revelation to all who heard it. The entire audience listened with the closest attention while the speaker portrayed the truth, beauty and magnitude of the great latter-day work. He told in an interesting manner of the restoration of the gospel, and of the coming forth of the Book of Mormon. The latter is a new witness for God in these last days; it establishes the Divine authenticity of the Bible and makes plain many precious truths, a knowledge of which is essential to the salvation of mankind. Some of the congregation had traveled ten miles to hear President Penrose, and they announced at the close of the service that they had been well repaid. Several non-members sought interviews with the elders, and invitations were extended to the brethren to call on them at their homes.—Abram F. Dally.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 28, 1909.

"THE RELIGION OF THE FUTURE."

A WIDELY advertized lecture on the future of religion in England was delivered by Rev. John Wakeford of the Established Church, in the Small Concert Room of St. George's Hall, January 19th, 1909, before a large audience, and was received with considerable applause and occasional bursts of laughter when the gentleman attacked either the Roman Catholic Church or the Nonconformist denominations. The address, a very lengthy report of which was published next day in the *Post and Mercury*, has caused a great commotion among the ministers in Liverpool, as the different sects were all attacked with varying degrees of denunciation, mingled with sarcasm and occasional bitterness, and the assertions rashly made laid the speaker open to the forcible responses that have appeared in the same paper from day to day ever since.

In his opening remarks the lecturer strongly deprecated controversy between different forms of religion, and particularly that kind of contention into which he subsequently plunged and disported himself with reckless abandon. He spent much of his time in exposing what he alleged to be the heresies of Romanism, and in advancing historical data which have since been directly controverted by capable Catholics, who upset his statements and show them to be incorrect, and therefore untrustworthy.

Turning from "the Mother church," the speaker entertained his audience with assaults on the Nonconformist bodies, with side attacks upon Unitarianism and Atheism. He declared that Nonconformity was "going to pieces," and as evidence of its approaching dissolution he cited some figures from the *British Weekly*, showing that during a certain year several of the dissenting churches had a decrease in the numbers of their communicants. These figures have since been shown up as referring to a very limited period, while in fairness, a series of years ought to have been taken into account, and the clergyman did not appear to perceive how his own logic could be used in reference to his "dear old Church of England," which he claimed would be the exponent of "The Religion of the Future." He said nothing of the very thinly attended

places of worship belonging to the Established Church, nor the closing up of a number of those edifices in different parts of the country.

However, this kind of "logic" is somewhat characteristic of the ministers of that Establishment when they attack other forms of religion than their own, and particularly when they attempt to argue against "Mormonism." With the quarrel now in process between the gentleman and a number of ministers and laymen of diffierent persuasions we do not care to mingle, but desire to draw attention to a few of the theories and assertions set forth by the lecturer in association with what he calls "The Religion of the Future." Here are a few excerpts from the lecture on those points.

"The sciptures are not a revelation, but a record of revelation." "The incarnation is the key-note of the Christian faith." "There has been no revelation subsequently." "Christ is the Revealer, the Holy Spirit, the Inspirer; He teaches, but He reveals no other truth." "Prophecy is dangerous." "The future of religion in this country lies with the Church of England."

The first assertion made by the lecturer conveys the notion that the scripture, meaning of course, the Bible, is *a* revelation, as though that compilation of sacred writings was but one Divine communication, when every person informed as to the Book knows that it is a collection of sacred books, written at different times under a variety of circumstances, and containing separate and distinct communications, purporting to be Divine.

But the statement that there has been no revelation since the incarnation is astounding, coming from a religious teacher who professes to found his entire faith on the Scriptures, which, under his creed, are to be "the only guide" for preachers and people. According to his doctrine, the Apocalypse, which claims to be "The Revelation of Jesus Christ which God gave to Him" and "He sent by His angel" many years after Christ's ascension (Rev. 1:1), is *not* a revelation. The statements of the Apostles, notably of the Apostle Paul, concerning the "abundant revelations" of God to them, are therefore erroneous, indeed untruthful, for they were declared long subsequent to the incarnation.

Then again, the distinction drawn between communications from the Lord Jesus Christ and those from the Holy Spirit flatly contradicts the teachings of both. And the assertion that the Holy Spirit "revealed no other truth" than that of the incarnation is a direct denial of the declaration of the Savior concerning the Holy Ghost. Here are the words of Christ on this point: "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come."

The further statement of the reverend lecturer that "prophecy is dangerous," is sadly out of harmony with the promise made by

the Redeemer. Prophecy was to be one of the gifts to accompany the operation of the Holy Ghost, and it was enjoyed not only by the Apostles but by the members of the Church of Christ, as He established it, as may be clearly seen by reading the First Epistle to the Corinthians, chapters 12-14. What did Paul, the Apostle, mean by this advice: "Follow after charity and desire spiritual gifts, but rather that ye may prophesy?" How will the lecturer reconcile his definitions and expositions with Paul's statement: "How is it then, brethren? When ye come together everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

Revelation was a distinct characteristic of the Church of Christ, and conveyed new truths to the members. It came by the Holy Ghost, which was a *revealer* as well as an *inspirer*, and while that Comforter, the Spirit of Truth, was manifest as a Spirit of revelation the Church remained as the religion of Jesus Christ and a guide "into all truth." When the world departed from those truths which that Spirit revealed, darkness came in, confusion, division, contention, strife, and even bloodshed, as consequences. And the divisions that now prevail, existing within the very church which Mr. Wakeford says will be "the religion of the future," are sure to continue until revelation, which that gentleman declares will never be, shall be restored, and the Holy Ghost again manifests the things of the Father and the Son, and shows things to come.

It is the absence of revelation from God that leaves modern Christendom a prey to the notions, and schemes, and disputes, and vagaries of men professing to be called of God to instruct mankind, and yet having no communication with or from Deity, but are floundering in the mists of confusion raised by their own theories and disputations. The lecturer denounced prophecy as dangerous, yet in the same lecture he said, "I will venture to prophesy," and went on to declare that "the future of religion in this country lies with the Church of England." That is a church which denies present or future revelation, either from the Father through the Son or by the Holy Ghost, a church divided within itself, one minister, like Mr. Wakeford, denouncing all other organizations ontside the pale of the "Church of England as by law established," and another, like Mr. Bartlett, affirming that his church recognizes all the various denominations as parts of the Christian Church, and their ministers as called of God. No church organization that is not sufficiently united in doctrine, in discipline, in spirit and in common understanding to be really one, as Christ's Church must be of necessity, can become the church or religion of the future, for it will breed increased dissension and lead mankind further and further away from that "faith which was once delivered to the saints."

The Rector of Liverpool, seconding a vote of thanks to Mr.

Wakeford for his address, remarked that the lecturer had "showed them that in spite of their differences, which were sometimes emphasized in quite an extraordinary manner, there was a strong and large unity underlying those differences which held them all together." Then Mr. Wakeford in responding admitted that " they had far too much partisanship, and they must try to have less. It would be a great gain for the church in Liverpool if they had less partisanship and more kindness and agreement on the main principles they held together." Thus it appears that even in the main principles which the people of that church held together, there were disagreements, and therefore that unity which is essential to the body of Christ was conspicuous by its absence.

That church for ages has blinded the eyes of the children of men with its doctrine of "no revelation since the incarnation," no new truth to be sent down out of heaven, no revelation from the Most High, nothing to depend on as a guide but the dead letter of ancient writings, interpreted according to the notions and opinions of uninspired teachers. The religion of the future must be one that comes from God to man, not from contending and many-minded men up to God. The process must be reversed; the religion of Christ must of necessity come from Him, and Divine communication will have to be restored, or the day will never dawn when "all shall know God from the least unto the greatest."

But, thanks be to our Eternal Father, the silence of the centuries has been broken, the voice of Deity has again been heard, the gift of revelation has been restored, the Holy Ghost again manifests the things of the Father and the Son, guides into all truth and shows things to come, and the religion of the future is set up again on the earth, to be thrown down no more forever. Yet so-called Christian teachers call it by the nickname of "Mormonism," and will have none of it. However, it is winning its way among the simple and meek of the earth, and it will go on to victory until the knowledge of God and the glory of God shall "cover the earth as the waters cover the mighty deep."

C. W. P.

STATISTICAL REPORT OF NETHERLANDS-BELGIUM MISSION.

APPENDED is the statistical report of the Netherlands-Belgium mission for the year ending December 31st, 1908. From a letter which President Penrose received with the report we glean the following additional information: "During the past year and a half," writes President Cannon, "we have opened eleven new fields, in which more or less experienced elders have had to be placed. It takes considerable time and labor to get a start in most of these places. We encounter a great deal of prejudice, and this has to

be overcome before the seed can take root and bring forth fruit. We have received many young missionaries during the past eighteen months. I like the brethren very much. I wish we could get a few experienced men. The work done as compared with the previous years shows up favorably in every particular. The rolls of the Relief Societies have increased nicely, also the attendance. I am glad to say that their condition at present is the best since my arrival here. There is more unity among the sisters, and they are sustaining their officers. Our Sunday Schools are increasing in number and in enrollment. There are six more schools than at the beginning of 1908, although they are not all thoroughly organized. Our tithing has increased five per cent over last year, which was much higher than the year before, and this notwithstanding that industrial conditions here have been bad. Our fast offerings have increased twenty-six per cent. Our inventory of books and tracts on hand has increased in value $4,000. Reports from missionaries in the various districts reveal great interest in the work. The number of investigators is gratifying. I rejoice in the blessings of the Lord which have attended our efforts. There is still room for improvement, and we will do our best to develop the work in all directions."

Conferences.	Branches.	Missionaries.	Local Priesthood.	Members.	Children.	Total Souls.	Baptized.	Emigrated		Excommunicated.	Died.	Gospel Conversations.	Tracts.	Books.	Meetings.	Strangers' Houses Visited.
								Over 8.	Under 8.							
Amsterdam.	5	17	45	554	178	777	85	21	6	1	3	12172	92733	6688	784	25053
Arnhem.....	6	13	18	159	41	218	17	2		1		11796	95844	8257	576	21995
Groningen...	5	12	25	259	86	370	30	4			5	8532	40812	5459	765	14425
Liege	5	14	11	129	21	161	14	1		8	4	8170	89444	1933	584	27173
Rotterdam..	5	20	66	687	264	1017	94	48	7		7	15127	153320	10195	943	39944
Mis'on Office		4														
Totals.....	26	80	165	1788	590	2543	240	76	13	11	19	55797	472153	32532	3652	128590

To Sunday School Superintendents.—We are pleased with the promptness with which nearly all the Sunday School superintendents responded to our request to fill in their report blanks and return them at an early date. There are a few who have not reported yet, and we urgently request them to do so immediately, as the compiled report will be sent to headquarters at the close of this month.

BACK IN THE FOLD OF THE GOOD SHEPHERD.

We have received the following from Sister Mary Wilson, of No. 6 Back Sackville Street, Ravensthorpe, Yorkshire: "Having read in the *Millennial Star* accounts of many conversions to the faith of the saints, I feel that I would like to add a little of my own experience. About fifty-four years ago I became a member of the Church of Jesus Christ of Latter-day Saints, being then eighteen years of age. At that time, and for three years afterwards, there was a flourishing branch of the Church here; but through emigration and in consequence of others moving to different places, it ceased to exist. Later I married a man of good character, but not religiously inclined. We remained here a few years and then went to Germany, where business called us. As I could not find any Saints where we lived, I attended services in some of the Protestant churches, but I retained in my heart the testimony which the Lord had given me that the Church of Jesus Christ of Latter-day Saints is the true Church, and is teaching the true gospel. When we were thirteen years married my husband died, leaving me alone in the world save for the companionship of a niece who was living with me. I then had a desire to go Zion, but my health would not permit. So we returned to our native town, Ravensthorpe. For fourteen years we lived here without meeting a Latter-day Saint. We worshipped in several of the sectarian churches, but I could not get satisfaction in any of them. I prayed for years that I might some day find my own people again, that I might enjoy their fellowship and the blessings of the gospel. One day a gentleman (whom I afterwards learned was Elder H. K. Bytheway) gave me a gospel tract and requested me to read it. The heading, 'Glad Tidings of Great Joy,' sounded familiar to me, and on turning it over I saw the name, 'Latter-day Saints.' I cannot tell the joy I felt. My prayers had at last been answered. I would soon be with the saints. Soon after this the missionary called with another tract, and I invited him into my house. I told him I was a member of the Church, had been for many years, and still had the testimony in my heart that 'Mormonism' is true. My niece was a member of the Church of England, and could not see the truths of the gospel at first. It seemed for a time that we would be divided in our religious belief; but after reading some of the Church literature, and after having had a number of conversations with Elders Bytheway and Kearl, she was convinced of the truth of the gospel taught by the Church of the saints. We are now rejoicing with the saints of God, and in the testimonies which our Heavenly Father has given us. Our earnest prayer is that we may be faithful to the end, that we may be saved in the kingdom of God."

After a bad harvest, sow again.—Seneca.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Bristol conference have been changed from Esperanza, Essery Road, Eastville, to 1 Henrietta Street, Easton, Bristol.

Arrivals.—The following missionaries arrived for Europe January 27th, 1909, per s.s. *Merion*: Albert E. Read, Preston Badger, James Orson Douglas, Royal Eccles, Ogden; James A. McMurrin, Logan; James H. Bradshaw, William S. Glenn, Joseph S. Parkinson, Wellsville; Walter H. Ludlow, Benjamin; Lorenzo S. Burt, Brigham City; Garnet Woodward, Franklin, Idaho; James Larsen, Mapleton; Frank Ravsten, Clarkston; Willard C. Jenson, Bear River City; Erick A. Stenquist, Draper; Nelpher Swenson, Harrisville; Andrew G. Erickson, Heber City; Edwin E. Smith, Woods Cross; Clarence Austin, Salt Lake City.

Appointments.—The elders who arrived for the British mission, January 27th, 1909, have been appointed to labor in the following conferences: Albert E. Read, London; James A. McMurrin, Garnet Wocdward, Lorenzo S. Burt, Scottish; Joseph S. Parkinson, Birmingham; James H. Bradshaw, Leeds; Walter H. Ludlow, Liverpool; William S. Glenn, Manchester.

Sympathy for a Bereaved Family.—We were exceedingly sorry to learn, last week, of the sad death of little William Cass Osborne, son of Brother David L. Osborne, of St. Albans. The boy, who was between eight and nine years of age, while at play in a brickfield near his home, on Tuesday, the 12th inst., met with an accident which fractured his skull, death ensuing soon afterwards. This is the second time death has entered this home during the present month. On the 5th inst. Edith, aged six years and nine months, succumbed to an attack of diphtheria. Three other members of the family were taken down with the same disease, but are reported to be regaining their health. We extend our most heartfelt sympathy to the afflicted family and pray the Father to comfort the mourners in their sad bereavement.

District Meetings.—On the 16th inst. President Charles G. Jarman and ten traveling elders of the Bristol conference met in a priesthood meeting at Plymouth. The brethren gave favorable reports of the work that has been done in Cornwall and Devon, after which President Jarman spoke in an encouraging and congratulatory manner. He reminded the missionaries of the sacredness of their calling and of the work in which they are engaged, and exhorted them to live lives in consonance with their profession

—ministers of the gospel of Christ. The following day a district meeting was held and was attended by a goodly number of saints and investigators. The speakers enjoyed the Spirit of the Lord and explained in a plain and intelligent manner the first principles and ordinances pertaining to the salvation of man. This district covers a large area—one hundred and fifty miles—which necessitates a great deal of traveling on the part of the elders. But they feel very much encouraged with the work that has been accomplished and with future prospects.

Socials.—On Wednesday evening, the 20th inst., about one hundred saints, Sunday School children and friends of the Stratford branch met in the Workman's Hall, in their annual social gathering. A very entertaining program, consisting of songs, instrumental selections, recitations, games, etc., had been prepared, and was presented in a very creditable manner, the children taking prominent parts. A very appetizing lunch was served by the Relief Society. All present expressed themselves as having had a splendid time.

The eighth annual anniversary of the Middlesboro Sunday School (Newcastle conference) was held January 17th, 1909. A most enjoyable program was rendered by the children. Some instructive and encouraging remarks were made by Elder Kirkup and President W. H. Caldwell. A tea was given on the 18th inst., in which about two hundred and ten people participated. After "tea" the officers and children of the school gave an entertainment to a crowded house, there being about two hundred and twenty-five present, a goodly number of whom were not members of the Church. The school is in a thriving condition, ninety-nine enrolled, forty-three of whose parents are not members of the Church.

Baptisms.—On Thursday evening last, the 21st inst., a baptismal service was conducted at Livingstone Street Baths, Birkenhead (Liverpool conference). After singing and prayer, a short, appropriate address was delivered by Elder E. H. Williams. Three new converts were baptized by Elders D. B. Brinton and J. M. Bernhisel.

On Sunday last, the 24th inst., a baptismal service was held at "Deseret," South Tottenham, London, when three members were added to the Church. The ordinance was administered by Elder Henry Watson.

A baptismal service was held at Bath on Saturday last, the 23rd inst. President Charles G. Jarman was present and delivered an appropriate address, after which eight converts were baptized by Elders Lorin A. Little and Hiram Mulcock.

Elder Lewis O. Clark writes: "Two new members were added to the Church in Essex (London conference) on the 23rd. inst. The converts were baptized in an open stream at Crowborough, by

Elders Lewis O. Clark and William Smith. A marvelous manifestation of 'tempering the winds to the shorn lambs' was experienced. As the night was bitter cold and a keen north wind blowing, we prayed to God to control the elements for our good. Immediately it became warm enough for the sacred ordinance to be performed without the slightest inconvenience. Even the water seemed warmed many degrees."

THE HOMING.

When my wayward boy came back
From his reckless roaming,
With his plumage ruth and wrack,
Like a spent bird homing.

First I looked, and then I smiled,
Then we clung together;
He was still my child, my child,
Love was still a tether.

Ne'er a word, reproach I said,
Asked not what had kept him;
Only when he lay in bed
Then (in mine) I wept him.

Wept the wounds upon him wrought—
Those long years' bequeathing,
Thrice that night his threshold sought
Watchful of his breathing.

Listening, 'twixt times afraid
Lest he be some other—
Thanking God, whose mercy made
Me to be his mother.

EDWIN L. SABIN in *The Metropolitan.*

DIED.

MAYNOCK.—At Accrington, December 25th, 1908, Sister Harriet Maynock, aged 56 years. Deceased was born at Wedmore, Somersetshire, and was baptized into the Church of Christ on September 15th, 1907, by Elder Charles L. Norton. She lived and died a faithful Latter-day Saint.

CONTENTS:

Some of the Attractions of "Mormonism" 49
Poetry: God is Good to Me 53
The "Mormon" Creed—Special Services at Hanley 54
Editorial:
"The Religion of the Future" 56
Statistical Report of the Netherlands-Belgium Mission 59
Back in the Fold of the Good Shepherd 61
From the Mission Field 62
Poetry:
The Homing 64

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